

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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VOLUME XX.]

CHICAGO, NOVEMBER 5, 1887.

[NUMBER 10.]

EDITORIAL.

THE delay in this week's issue of UNITY was unavoidable, on account of a general strike among compositors.

"A COLUMBIA of thought and art is the last and endless end of Columbus' adventures," says Emerson.

RED JACKET once said: "The Great Spirit taught the white man to talk on paper, because he knew he could not remember things. The Indian never forgets. He don't need books. He keeps everything in his heart."

A SISTER who knows hard work in the mission field herself, writes: "Here is my dollar for the Unity hat; wish I could make it ten. I want at least a window pane in that church in Dakota. I want also to send my warmest congratulations to Sister Wilkes and a blessing to the child of inspiration."

THE meeting at the Central Music Hall last Sunday evening in the interests of the Illinois Industrial School for Boys was addressed by Judge Jamieson, Doctor Boardman, Professor Swing, Doctor Thomas and J. Ll. Jones. Over a thousand dollars was subscribed and contributed to the support of the school.

THE *Christian Life*, published in London, speaking of two-hundred and thirty-nine excursionists being arrested and fined for wholesale slaughter of birds at the Farne island, through the activities of the "Society for the Prevention of Cruelty to Animals," adds: "With too many of the upper classes, to be killing something appears to be synonymous with amusement." Yes, but to us there appears to be something wrong about the adjective. Are such classes "upper"?

THERE are so many people who are willing to advise an editor, and who are kind enough to tell us how to "make UNITY attractive to the masses," that it is refreshing to find one who is pleased with it, even though we do not succeed in putting a quart of milk into our pint measure every week. A correspondent writes: "Number Nine is before me, and I have marked five of the items on the first page as especially fine. Some of them I shall use as texts."

A PRESBYTERIAN church has been built and paid for in the central part of Illinois by women. The church is in a prosperous condition, but it has not male members enough to make the legal board of officers as required by the canons of the Presbyterian church, and the Bloomington Presbytery is much puzzled to know what to do with it. Probably the last thing they will think of is the first thing they ought to do, viz., to reconstruct their laws so as to recognize the rightful claims of woman.

THE Unitarians of Boston are about to hold a farewell meeting on the occasion of Rev. A. N. Knapp's departure to Japan as missionary of the A. U. A. This mission of Mr. Knapp's possesses great interest. For the first time in the history of Christian missions, we suspect we see a missionary going to treat with a so-called pagan nation as equals, expecting to be taught as well as to teach. He goes to interchange spiritual commodities. We have reason to believe that he will be received in the same spirit. America has much to teach Japan, doubtless Japan has something to teach America also. An exchange tells us that a Chair of Sanitary Engineers has been established in the Imperial University of Japan, and that this is the only chair of the kind in the world.

THE first volume of the *Massachusetts Quarterly Review*, in a bound copy that was once in the library of Theodore Parker and then the property of the faithful Hannah Stevenson, has found its way to our table. The editor's address to the public in the initial number for December, 1847, was written by Ralph Waldo Emerson. His words then still ring with prophetic reassurance in faithless ears: "In the rapid decay of what was called religion, timid and unthinking people fancy a decay of the hope of man; but the moral and religious sentiment meet us everywhere, alike in markets as in churches. A God starts up behind cotton bales also."

CHARLES H. KERR & Co. have just issued in neat pamphlet form a secular edition, without the Sunday-school and Unitarian imprint, of the three series of Ethical Lessons that stand at the head of the Western Sunday-school Society's publications, namely, *Corner Stones of Character*, by Mrs. Kate Gannett Wells; *Home Life*, by Mrs. Susan I. Lesley and Mrs. Elizabeth L. Head, and *School Life*, by Mrs. F. B. Ames. This edition is published for day school work. A hundred copies of them go at once into one school in one of our western cities. Once more we take pleasure in commending them to the attention of teachers. They have been used with marked success as the basis of the general exercises at the opening of the day or the last ten minutes before going home. Try them.

As the eleventh day of November draws near, the shadows of the gallows upon which it is decreed that seven men should hang in this city, become more consciously felt. Felix Adler, Rev. H. M. Simmons, of Minneapolis, Rabbi Hirsch, William Salter, James Vila Blake, and the pastor of All Souls church have recently made their protest against the death penalty, and have pleaded for the commuting of the sentence. In the Third Unitarian church of this city, last Sunday, over a hundred people signed the petition to the Governor, and Rev. J. Vila Blake, J. N. Wanzer and Judge Russell officially carried the petition to Springfield to present the same to the Governor. The *Conservator*, in this city, recently expressed in an epigrammatic form the practical wisdom which ought to persuade, even where the humanitarian and religious argument fails. It says: "Let the anarchists live that their cause may die."

THE difference between the cautious "progressive orthodoxy" of the liberal element in the Congregational church and the theology of outspoken Unitarianism is well illustrated in the reply made by the *Christian Union* to a correspondent of a liberal and inquiring turn of mind:

Question.—What can be said to one whose rest in the faith of the Incarnation is disturbed by the claims made for Buddha and other incarnations of divinity through the past centuries? Our Supreme God is the Father of all these countless millions, and does it not rather incline a catholic mind toward a form of Unitarianism? Shall we deny all anterior incarnations and truths revealed, as claimed, from the Invisible to the children of men?

Answer.—Incarnation and inspiration are quite distinct. We see no reason to doubt that God's Spirit has dwelt within and influenced the good, the wise and the true of all eras, epochs and races, and that every man who has testified to the truth and inspired to a higher and nobler life has been illuminated by that Light which lighteth every man. But one needs only to glance at the stories of Buddhistic incarnation to be satisfied that there has been but one incarnation in the

world's history; that there is but One in whom God tabernacled, making himself manifest to humanity in the flesh. Why the story of this incarnation has not spread more rapidly over the world is one of the mysteries of history. We can only say that it is the plain duty of every man who believes in this incarnation to fight to the death every apathy, apostasy and division among Christians which hinders the more rapid diffusion of its glad tidings.

WE print in our Unity Club column to-day an official appeal to our Unity Clubs asking their interest and co-operation in the work of the National Bureau. To this appeal we wish to add our word. Friends, do you realize how easy it is to appropriate the labors of others and to thrive upon other people's thoughts and toil without giving any return? The Unity Club in every locality has had peculiar opportunities to profit by the labor and experience of other clubs and club workers. Most of them this winter are following programmes which have been more or less elaborated in this co-operative way. The organization of the National Bureau has already given much new stimulus to this tool-making and help-multiplying activity. Outline studies on *Ireland* and Dickens' *Tale of Two Cities* are the last leaflets. The latter numbers twelve in the series. Others are in course of preparation. We hope that our western clubs will be prompt in making themselves members of this National Bureau. Indeed, we do not see how they can honestly withhold the \$5 that will link them to their fellows. Please don't forget it.

A CONFERENCE of representatives of progressive theology was held in one of the parlors of the Palmer House, Chicago, Tuesday and Wednesday. A number of prominent Universalists, Unitarians and Independents were present, and various plans for co-operation were discussed at length. There were some differences of opinion as to methods, but an essential unity of spirit and aim. A Ministers' Alliance was organized, with the following officers:

Prof. David Swing, President; Rev. Jenkin Lloyd Jones, Vice-President; Rev. Thomas G. Milsted, Secretary. An Executive Committee of five was elected, consisting of Dr. H. W. Thomas, of Chicago; Dr. J. G. Townsend, of Jamestown, N. Y.; Rev. David Utter and Rev. Charles Conklin, of Chicago; and Rev. A. N. Alcott, of Elgin. Further plans are to be evolved, and much good is hoped for from the movement. Among the members of the Alliance are Dr. H. W. Thomas, Rev. J. T. Sunderland, Rev. George Batchelor, Rev. Theodore W. Haven, Rev. Oscar Clute, Mrs. E. T. Wilkes, and Solon Lauer. It is expected that many others, not present at the meeting, will join the Alliance.

A BRIGHT omen was the announcement in our Sunday papers this week that Dr. D. K. Pearsons had concluded to administer his own will, and within the last week he has give away to the Presbyterian Hospital property valued at \$25,000; to the Y. M. C. A. of Chicago \$30,000, to the Woman's Presbyterian Board of Missions \$20,000, to the Chicago Theological Seminary, Presbyterian, \$50,000, to the Union Park Theological Seminary, Congregational, \$50,000; making in all \$175,000. In all this the wife's name is intimately associated, and these good people have done nothing but what they intended to have done when they were dead; they have simply executed their own wills, thereby reducing the tension of their cares, adding to the potency of their dollars and multiplying their joys. This is a timely and commendable example to Chicago capitalists. There is a congestion of soul causing sickness and misery in many a home because there is a plethora of the pocket book. Nothing but such generosity as Doctor Pearson's will brighten many lives. We know not how many of these congested souls are on the side of liberal thought, but we know there is money enough some where to help Mrs. Wilkes finish her church in Sioux Falls, to send several thousand copies of UNITY a year out on its missionary errands, to make the treasurer of the Western Conference glad by enabling him to pay bills whenever accrued in the cause of freedom, fellowship and character in religion through-

out the west. There is money enough in Chicago to establish here a training school for the liberal ministry that will give equipment and inspiration to the fifty young men and women that are ready for a training that is fearless, hospitable, confident and forward looking; a training that supplants the discussion of old doctrines with the study of new problems, and replaces the labored interpretation of texts with the larger and more inspiring interpretation of history. May Doctor Pearson's example be followed, may the old Arabian parable be verified. A fig tree looking upon figs becometh fertile.

OUR Universalist co-laborers have just held their national convention in the city of New York. Judging from the reports, they had a full and hopeful meeting. The interest of this session, as of several preceding ones, centered upon the creed question. A special committee consisting of Rev. C. W. Tomlinson, W. H. Ryder and E. C. Switzer, after two years' deliberation, reported in favor of a new "Profession of Faith," four articles long. The debate upon the same lasted for three hours. Dr. Atwood, of the Clinton university, Dr. Capen, of Tufts college, Dr. Ryder and others strongly favored the change, but the venerable brethren, headed by Dr. Miner, as persistently pleaded for the old, and the convention had to do what they have done for several sessions, refer the same to the next meeting. We give below the proposed substitute to be considered. Definite and theological as it is in its phraseology, Dr. Miner was opposed to it because, among other reasons, "It does not give the least intimation that the several doctrines enumerated are taken from the Bible," and it does not "state that it was a 'Christian' religion that it stood for:"

1. I believe that the Holy Scriptures of the Old and New Testaments contain a revelation from God to mankind.
2. I believe in one God, the Father Almighty, Maker of heaven and earth; in Jesus Christ His Son, who is the Revealer of God and Savior of the world from sin; and in His Holy Spirit, the Comforter, through which all disciples of Christ are united in one spiritual body.
3. I believe in the necessity of personal holiness; in the forgiveness of sins; in the certainty of retribution; in the immortality of the human soul; and in the final holiness and happiness of all mankind.
4. I believe that the opportunities, obligations and rewards of religion are in their nature eternal, and that I ought to strive earnestly for salvation by repenting of my sins and diligently using the means of grace which God has provided.

Ramabai Circles.

An appeal has recently come to the women of America, which is equally strong in its delineation of the wrongs to be righted and in the common sense methods of attacking that wrong. Unitarians have never interested themselves much in foreign missions, and there have been good reasons in times past for this apathy. First, they have had all they could possibly do at home to maintain their own footing and assist in the home missions which seemed of first importance. Another reason could be found in their distrust of prevailing methods in such work. Still another and perhaps the most deciding one is seen in the answer of a Unitarian minister to one who inquired of him why we did not send missionaries to Africa. Knowing that his little flock in a country town were hard taxed to keep themselves alive and help in humble home ways, he replied placidly, "You know it is God's Africa." Unitarians have always believed that the so-called heathen were God's heathen, and that until some way could be found of helping them into light without distressing them with doubts of the eternal safety of their fathers and grandfathers, they had better be left in His care alone. Now, however, an appeal for our help in a foreign mission has reached us with such force and justice of claim that it ought not to be disregarded.

The condition of women in India has long moved the sympathies of travelers and missionaries, and it has been plainly shown that missionary efforts, as usually carried on, are inadequate for any extended or deepening influence. They have failed utterly in reaching the high caste woman, from whom most could be expected and whose influence would inevitably

affect her sisters in other conditions. No reform ever amounted to much until it had some strength from within. Only a monk could have brought about the reformation. Missionaries have had to begin with attacking the most cherished convictions of the Hindu women, to whom their religion is quite as dear as is Christianity to the Christian. Ramabai, the remarkable Hindu woman, who is now in this country pleading the cause of her country women, has herself become a Christian and sees plainly that only education can bring about intelligent acceptance of the higher theism of the Brahmo Somaj or of Christianity. The great need is for educational homes for the child widows, of whom there are nearly eighty thousand under nine years of age, and whose wretched condition can only be understood by reading detailed accounts. Ramabai will establish at least one such home on her return to India, and her plans are made with a reasonableness of scope and detail that can not but enlist confidence and great hope. It is impossible to relate in the space of a short article any of the wonderfully interesting facts in the life of Ramabai herself or of the work which she is trying to do, but every one can read them for himself in the book she has written. It is entitled "The High Caste Hindu Woman," and can be had by addressing the Pundita Ramabai, 1400 North 21st street, Philadelphia.

Ramabai expects the school to become self-supporting in the space of ten years, and asks help only for that time. A central organization has been formed to help her, with Rev. E. E. Hale, Rev. Phillips Brooks and others at the head. Branch circles are to be formed wherever possible. The one at Cornell university has already a large membership, and several students are preparing to go to India. The little society at Sioux Falls, though yet they have not a roof to cover them, has one which will send seventy-five dollars to her aid. The Ramabai Circles are to exist ten years, present conditions continuing, and membership obtained by paying one dollar a year to the secretary. Such a circle has been formed among us under the auspices of the Chicago Women's Unitarian Association. Fifty-three members are already enrolled, and it is earnestly hoped that more names will be sent in. Names will be received at any time by the secretary, Mrs. E. E. Marean, 3619 Ellis avenue, or orders taken for the book,—price, \$1.35, including postage.

New Theology and Old Religion.

Under the above heading Dr. Lyman Abbott replies in the *Christian Union* to some inquiries of an anxious brother whose theology is evidently not completely adjusted to its environment.

"Shall you remain in the church of your fathers and of your own personal preferences, preaching the new theology? or, shall you go out from it, either to an independent ministry or to some denomination whose creed is of a more flexible, if not of a more liberal character? Your problem is one which is shared by many in our time, and I therefore answer it through the columns of the *Christian Union*. Many years ago my father said to me 'I am sure that nine-tenths of the theological controversies which have agitated the church have been mere debates about words, and I am inclined to think the other tenth has been also.' This seemed to me a pretty strong statement at the time, but further observation and reflection have tended to confirm it."

Doctor Abbott then examines the intellectual position of different classes of thinkers and shows that the chief, if not the whole difference is verbal and superficial. And of the four examples which he cites he says that whether they will be efficient preachers of the gospel depends far less upon their doctrine than upon their spirit; far less upon what they believe than upon the way in which they believe it. He says:

"Such differences ought never to prevent co-operation, and would not if we did not constantly fall into the mistake of thinking that Doctrine is Truth, and that the world is to be saved, not by the love of God, but by our own opinion about Him. The world needs neither New Theology nor Old Theology, but God, and he who can bring the heart of man and the heart of God together is doing the work of the world's Savior, however imperfect may be the philosophy which he holds. Make it your object, not to present a correct doctrine of sin, but to induce each member of your congregation to cry out 'God be merciful to me a sinner!' not to pre-

sent to them a correct psychology of Christ, or a correct theory of the incarnation or atonement, but to make each hearer cry out 'Lord, I believe, help thou mine unbelief!' Some of your brethren will undoubtedly criticize you, look askance upon you, charge you with heresy; they did that to the Master, to the apostle Paul, to Luther and Wesley, to Doctor Finney, and Lyman Beecher and Doctor Bushnell; they have done it to every man who has brought to humanity the water of life in any kind of new vessel. No matter; go quietly on your way, ministering to the needs of men by the medicine of God—love."

The above is very good on general principles, but it is evidently intended as oil for the troubled waters of the progressive party in the Congregational church. As such, it will not have more than a temporary effect. The waves of thought, stirred by the late tempest of controversy, will not be still at the bidding of any, even a master in the church. The old truths are seeking new forms of expression, and the old errors are fading away. Peace is well, but peace at the cost of principle is not desirable. The progress of truth must not be checked in the interests of party harmony. The world of thought has its strifes and conflicts, as well as the world of physical life; and through struggle for existence comes survival of the fittest. Peace is well, but sometimes strife is better. In a time when new truths are pressing for recognition upon the great brain of the world, to ignore or stifle them is treason to the race. Doctor Abbott is a peace maker, but in his efforts to secure harmony for the present he is playing traitor to the future. The higher truths will come. No hand-mop of present expediency will stay the incoming tide. S. L.

New Theology Herald.

NOTICE TO SUBSCRIBERS.

A large number of the subscriptions which were transferred from the *New Theology Herald* to *UNITY* expire about this time. We trust that our friends are so well pleased with *UNITY* that their subscription will be at once renewed. *UNITY* is now the channel through which the editors of the *Herald* speak to the public; and the wider its circulation, the larger will be the field reached by the ideas and principles of the New Theology for which the *Herald* stood. *UNITY* is a growing paper. To encourage and aid its growth is to assist the progress of a broad and spiritual faith. As an inducement for prompt renewal, the publishers offer to those of the *Herald* subscribers who remit during November the premiums given to new subscribers. (See first page of *UNITY*.) Subscribers in Jamestown or vicinity may hand their money to Doctor Townsend.

Signed: J. G. TOWNSEND.
 SOLON LAUER.

CONTRIBUTED AND SELECTED.

What Can Unitarianism Do for the Heathen?

The following symposium explains itself. It is opportune to the current discussions which are now agitating the orthodox press. Unitarians can, if they will, carry to the Orient the practical efficiency and scientific clearness of the Occident; they can meet the heathen as brethren, and exchange commodities of spirit with them. Unitarians can take delight in the beauties of their scripture as the preliminary conditions of awakening in them an appreciation of the beauties of our own; Unitarians can or should, whenever necessary, subordinate names to things, and in that way find the heathen already half persuaded to the abiding truths of the holiest gospel; Unitarians can carry to the heathen the slow but only sure methods of education. They can try to embody the Christianity that when formulated in phrases has but little potency; but in Christ-like deeds is irresistible. Unitarians can teach the heathen the nobility of the life that now is, the beauty of this world, the dignity of the human nature to which they belong; and in that way ally them more intimately to the eternal life than can be done in any other way. But we cease that our brethren may speak.

From PROF. C. C. EVERETT, of Harvard Divinity School.

The answer to the question "What can Unitarianism do for the heathen?" would exclude, I suppose, such civilizing and educating agencies as could be used by those professing neither Unitarianism nor any other form of religious belief; and would include only distinctly religious results. Further, it would be hardly fair to point to the work of the Apostles, because, though they were Unitarians, their Unitarianism was not the same type as the Unitarianism of the present day. In direct answer I can only say that, in my judgment, there is a possibility that any man who possesses a profound religious conviction can have this conviction to some extent purified and enlarged; and I believe, further, that this could be done more easily along the line of Unitarianism than along that of any other non-ritualistic form of Christian faith. Of course, everything would depend upon the kind of Unitarian who should represent this belief.

From PROF. GEORGE L. CARY, of Meadville Theological School.

Whatever people can be made, through our instrumentality, to feel, with the English poet laureate, that

"All men find their own in all men's good,
And all men join in noble brotherhood,"

already has half of the best of our intellectual possessions. By ever emphasizing our belief in the brotherly unity of the human family, we may do something toward breaking down the barriers of prejudice and hate which now separate peoples of different faiths. Unitarianism, speaking of man to men, whether they be pure heathen or heathen-Christian, has this prime message: "All ye are brethren."

The other unity which we have to proclaim to all sorts of heathen is the essential oneness, amid almost infinite multiplicity of manifestation, of the creating and sustaining Power of the universe—nay, even of the universe itself. Some of the heathens before the Christian era thought of the earth as as a living being: let us restore to the heathen of to-day this thought, enlarged to take in all created things as

"parts of one stupendous whole,
Whose body Nature is, and God the soul."

From REV. A. A. LIVERMORE, D. D., Meadville Theological School.

Unitarianism can do for the heathen what it does for us all. It can give them a Heavenly Father in the place of polytheism and idolatry. It can teach them that the mind and spirit of this Father is in immediate contact with their mind and spirit, and is the Holy Spirit and inspiration that prompts to all life and goodness. It can give them a Saviour, Jesus Christ, who lived, worked, taught and died to free men from the clogs of sin, and uplift them into sonship to God and a divine life. It can give them a Bible, in which the fullest revelations of the character of God, and his dealings with mankind, is made known, and the purest moral and religious lessons are taught on the conduct of life, the glorious examples of prophets, apostles, martyrs and saints are given, and especially the refulgent life of Jesus, that shines like a sun in our firmament, and bids mankind strive for like spotless holiness. It can plant the faith of immortality so deep in these benighted nations that death will be swallowed up of life. Unitarian Christianity can dignify human nature, teach the inconceivable value of every soul, and its dearness and nearness to God; can destroy heathenish castes and contempt of woman, and effect the unity of the race. But, further, Christian Unitarianism in behalf of institutions can establish the church, create worship instead of idolatry, hallow a day of rest, in place of infanticide put Sunday-schools, and confirm all good principles, lofty faiths and noble aspirations, by the power of education, holy association and riveted habits. And lastly, Unitarian civilization can go hand in hand with Unitarian religion and morals. She can give homes, the security of law, the culture of art, science and literature, free popular education, colleges and universities, and all the charms and refinements of the humanities, phil-

anthropies and amenities that rule in our most favored communities. This is what Unitarianism can do, and ought to do, and what she will do eventually, when she has the courage of her convictions, and the sharp edge of will to cut, scimiter like, through obstructions and fears and doubts. This is the work that Dall has done for thirty-one years; this is the work which we hope Knapp will do, and believe he will. And this is the work which noble-souled men, now in Cambridge and in Meadville, are fledging their wings to rise and do—in some high ecstasy of self-sacrifice and Pauline enterprise, to convert and civilize and Christianize the great heathen world.

From REV. J. BRADLEY GILMAN, of Concord, N. H.

I can not do anything about the "Unitarianism and the Heathen." I am working at it in a practical way here. This place is full of heathen.

From REV. F. L. HOSMER, Cleveland, O.

"What Unitarianism can do for the heathen," is fortunately not wholly a matter of conjecture, but has been in some measure already answered by Mr. Dall's manifold ministry in India. It has the advantage of meeting the extra-Christian peoples as Paul met the Athenians on Mar's Hill, recognizing in their forms of worship an expression of the religious nature of man, and in what "certain of their own poets have said," the utterances of the universal heart. Starting from this broad and just basis, Unitarianism can gradually graft the best thought and life of our present Christianity upon the thought and life of outside faiths, which also are rooted in the soil of a common humanity. It can emphasize the one salvation by character, which of itself is calculated to unify diverse systems and creeds; the thought of the apostle when he said that "in every nation he that feareth God and worketh righteousness is accepted of Him." But whatever Unitarianism *can* do for the "heathen," at present it becomes Unitarians to be modest on this score. They have found their field thus far, with slight exceptions, at home and not abroad; and wisely so, perhaps. When one reads the report of the recent meeting of the American Board, he feels that the missionary work is not yet all beyond the sea, nor even among the unchurched and illiterate of our own land.

From a sermon by REV. M. J. SAVAGE, Boston.

We need to consider that one of two things is true. There is no such thing as the world's being "sort of" lost, "kind of" lost, almost lost, partly lost. One of two things is true; and we need, and the modern world needs, to face it. Half-way Unitarians need to face it. So-called liberal orthodox people need to face it. Either this world is lost and under the curse and wrath of God, or it is not. One of the two is true. Either every man, woman, and child in it is doomed, and justly doomed, to endless misery, or they are not. They are not half-way doomed to endless misery, partly doomed, partly under God's wrath, partly lost, half one thing and half the other. Either this theory is true or it is not true. If it be not true, then the whole scheme of doctrine which constitutes the plan of salvation is something we no longer need. There is no one of the old doctrines of orthodoxy that is not part of the plan for delivering man from the ruin that came upon him from the fall. Now, if there has been no fall, if man is not thus ruined, if God does not look on him this way, and is not going to treat him in this fashion, then there is no reason why this doctrine should be still insisted on as necessary, nor that it should be indefinitely and half-way held. There is no necessity for it, unless the human race is fallen and ruined. What we need to do to-day is to turn square round and accept the other alternative, if we do not accept this. If this is a race that has been developing for thousands of years, beginning on the borders of the animal world and climbing slowly up to our present position; if, under the providence of God, we are going on in the process of education and development,—that is one thing. If we believe it, let us give our money, our thought, our means, the

lavish outpouring of our efforts, to the accomplishment of the kind of work that is needed. Only consider the loss of time, of money, of love, of effort, poured out into what are practically useless channels, provided that be not the condition of the human race. If all the ingenuity, all the thought, the money, and the work could be directed to facing the real facts of the condition of man and helping him upward in the pathway of progress towards the real God, who has led him to the present hour, think of the gain, the immense advance, that might be made! Let us see what I believe to be the one necessity of the modern world,—the need of having a working theory of life as real to us as theirs was to them. Let us have a living thought of God, a living thought of his universe, a living thought of the nature of man, his needs, and his destiny. Let us have something that shall satisfy the brain, so that we can respect ourselves intellectually; that shall be motive for the heart, that we may feel there is something worth living for. Let us face the real facts of the universe consistently, earnestly, flinging away the old ideas, if we do not hold them any more. Let us front the new universe, and catch the first rays of God's new sunrise. Let us take hold of the work we are called upon to do to-day, and not content ourselves with criticising the fathers, while we are not half so grand, so consistent, so manly, so true as they.

From REV. J. C. LEARNED, St. Louis, Mo.

Unitarianism can continue to do what it has always been doing for the heathen. It can defend them against unjust aspersions; resist everywhere the irrational and inhuman and diabolical theory that they have been damned to hopeless torment by the million ever since the race began; and deny that they need a belief in orthodox doctrines to be saved. In this way it may exert, as it has exerted, an influence even upon the American Board for Foreign Missions; leading it at length to send out men who hesitate to doom to everlasting perdition all the past generations and all the living multitudes who, through no fault of theirs, have never heard the name of Jesus Christ.

The best work of Unitarians is the work waiting at home—at its own doors; more than it can fitly do. It is by no means ignorant of or indifferent to the interests of the heathen abroad; but it should get as many as possible of the heathen and idolatrous at home into its churches and under its influence. Its business is not to damn men for error, but to teach and save them from their sins.

A woman suggests that the best thing to establish among the heathen would be a *Post Office Mission*. I endorse this view, and recommend it to Rev. Mr. Knapp's earnest attention for Japan! Let the Japanese or any other nation have Unitarian views in their own tongue for the asking. It is a modern tool for doing missionary work with, but it is proving the best one yet invented, and is wholly in accordance with the spirit and measures of an enlightened age.

From REV. J. C. F. GRUMBINE, Syracuse, N. Y.

The heathen has been made to believe that his future salvation, or his future eternal happiness, hangs upon an acceptance of Christianity as expressed and defined in the creed presented to him, and that by a refusal to receive it he would be doomed to a future of hell or eternal punishment. The schism which has been made in the Congregationalist church about future probation, has created in that church two bitter classes—the one in favor of, the other opposed to, future probation; and the question is not to be settled in conventions or by court, but only before the tribunal of reason. Until the Congregationalists settle the question the poor savage will live in doubt about his own destiny, halting between two presumptions, reluctant to anchor in either of the two conclusions, and drifting as it were toward an end which, like death, will close one door to open another. Into what will the door open, is the inquiry. In the meantime this hesitation, this entering of that new force into theology, this division of

opinion about essentials, this coming together of two great opponents in a field held intact by orthodoxy, is the opportunity of liberals, of Universalists and Unitarians. Have we not a version of duty, an interpretation of Christianity, more potent, more real, more divine than the theology of fear? Can we not bring to the savage a gospel more acceptable to him, because more natural and rational than dogmatism or sectarianism—the gospel of the brotherhood of man and the fatherhood of God? Will we do it? To strike the iron when it is ready to beat and mould is the opportunity of the workman.

From REV. MARY A. SAFFORD, Sioux City, Iowa.

Unitarianism can do for superstitious heathen just what it is doing for superstitious Christians, in teaching rational and humane views of God and man and duty. In showing that men are saved by truth, righteousness and love, whether they are called Christians, Buddhists or Confucians, it can help to break down partition walls and promote that purity of life which is everywhere the world's greatest need.

From REV. GEORGE A. THAYER, Cincinnati, Ohio.

Unitarians ought most effectively to reach those thoughtful, speculative races of the east, like the Hindus, the Japanese, and the Chinese, whom popular Christianity has failed to move; for we lay the emphasis of our teaching upon the morals of religion, upon the right conduct of life as the essence of faith, and upon the nature of God as consisting essentially in righteousness. Buddhism, the preponderant religion among the above-mentioned races, is in most respects practically identical with ethical Christianity, and hence the Unitarian preacher touches at once common ground with a host of oriental believers. But Unitarian theism also offers a remedy for that morbid idea which is so widespread through Asia, and which is also becoming a disease of European civilization, viz.: *pessimism*,—the conviction that existence here and hereafter is a curse. Unitarianism is essentially optimism, faith in the unbounded, conquering justice and goodness of God, and its philosophy is the antipodes of Trinitarianism, which holds that God's power is divided with the devil, that the earth is under a curse, and that immortality offers only despair to the vast majority of souls. In contrast with the dogmas of despair, Unitarian Christianity might seem to be a new gospel; a veritable glad tidings of great joy to all people.

Illinois Conference of Unitarian and Other Independent Societies.

It was a happy, friendly, warm-hearted time that the "Illinois Conference of Unitarian and other Independent Societies" had at their Hinsdale gathering on Oct. 25 and 26, their thirteenth annual meeting and their twenty-seventh session. Two new churches and two new "Sunday circles" are the growth of the year in Illinois; and as Hinsdale is one of the twin churches, both hosts and guests had the gladness of a christening-hour upon them. But few places outside of Chicago were represented,—that was disappointment,—but neighbors from that city came in force, and, with the interested townspeople, made the little church feel full. Of ministers the roll showed Batchelor from Boston, Forbush of Milwaukee, Judy of Davenport, Mrs. Wilkes of Sioux Falls, Byrnes late from Meadville, for the present at Geneva, Ill., Buckley from Battle Creek, Mich., Bradley of Quincy, Covell of Buda, Gannett, Milsted, Blake and Jones from Illinois, and Mr. Effinger, the Secretary of the Western Conference. Among the other guests was Mrs. Gunning, representing the Ethical society of Keokuk, Ia.

Tuesday evening Rev. George Batchelor, the agent of the American Unitarian Association, opened the Conference with a sermon on "the Evolution of Christianity." It was a fine, broad, outlooking and onward-looking statement, but in applying it to Unitarians the speaker seemed a little burdened with the old anxiety about historic continuities and names,

and a little forgot, we thought, that the conditions of an organized success are not the same thing as the sources of spiritual power. Wednesday morning brought its early quiet hour of upward thought together; and then Judge Tiffany, of Hinsdale, gave the welcome of the parish, while Jenkin Jones responded for the conference, and laid its hand of benediction on the new-born church. Rev. Dr. H. W. Thomas, minister of the People's Church, Chicago, gave the first address of the day on a theme very close to his heart "The Possible American Church" that shall unite all our divided liberal forces in one loving family of work and worship—the Church of the Father and the Brother. As for further creed, "I will tell you what I would do, for one," he said: "I would have every member bring his own pet article. I would have a grave dug wide and deep. I would lay each article in the coffin, and, lowering them to their last resting-place, would have the mourners sing 'Asleep in Jesus,' and leave them forever and ever."

"Sunday Circles," that is, the little house-to-house church organized by a half-dozen earnest men and women without hall, without minister and almost without cost, claimed the next hour. Mr. Effinger explained its working methods,—Mr. Judy, speaking from Iowa experience, the spirit which would make those methods successful. At noon, in the pretty home-room down stairs brightened with chrysanthemums and barberries and evergreen, the Conference became a festival and the mothers and daughters of the parish made a graceful "coming out" as hostesses.

Two papers in the afternoon, by Mr. Forbush and Mr. Bradley. The first spoke on "Agnosticism," with such appreciative reverence for its attitude of reverence that he planted a new meaning for the dark word in not a few of the listening minds. Mr. Bradley announced his theme as "What I Found in the Woods." It proved to be a child snared between some bars and moaning in its lonely danger the one word "Mamma." The finder had sought the woods lonely, faith-lost, snared, himself, from reading Spencer and Darwin—their grand thought of the world he must needs accept, but was its grandeur to be the desolation of his heart? The child's moan in the woods gave the hint that saved him,—the hint that the soul's instinctive yearning for "the Father" was itself one of the facts of nature, itself an item and an instance of the "survival of the fittest." Mr. Bradley is a new-comer to the west, and his word will be a real help to us, judging by this sign of its poetry and truth. At the evening session Mr. Covell entered plea for the good pastor,—it took him to make the good preacher; and then, with Mr. Blake to watch the watch and supply the interludes, Mrs. Wilkes led the way back to the morning theme, and half a dozen speakers followed, discussing that "possible American Church."

One of the best moments in the meetings was the "shame" speech by Mr. Blake *a propos* of the offer of Mr. Effinger, the former secretary, to release the conference from the large arrears of salary still due him. To accept the offer, said Mr. Judy, would be to relinquish the claim that "Unitarianism means a hundred cents to the dollar every time." So the conference then and there began the work of reparation by raising \$84.50 of the amount and appointing Mr. Blake and Mr. Jones a committee to search into and report on the details of the debt.

The following resolutions were adopted:

1. That this Conference sends its hearty greeting to the two new parishes organized this year at Moline and Hinsdale, and as hearty a greeting to the two little Sunday Circles organized at Princeton and Buffalo Prairie. The Conference believes that they will strengthen it, and trusts that it will strengthen them.
2. That this Conference offers the hand of sympathy and co-operation to all in the state working, in their various ways, to advance the interests of truth and righteousness and love. We believe that the time has come to unite such workers in a religious fellowship founded on things deeper than the best words and names,—a fellowship that shall embrace the Broad Church elements in the different Churches, with the religiousness of the many now unchurched, and begin to make real the ideal Church of the future.
3. That the Illinois Conference at this, its annual meeting, renews its word of last June—that the next missionary step forward should be the development of the Unity Sunday Circle, the little church cradled in a

home parlor, before even the hall is reached; that it believes this next missionary agency may become a worthy second to the Post Office Mission; that it therefore requests the Directors of the Western Unitarian Conference, and those of the Woman's Western Conference, to take this matter into their special consideration as a thing to push *this year*; and that Mr. Covell, J. R. Effinger and Mrs. C. J. Richardson be our Conference Committee to practically carry out, so far as possible, the above suggestions, in the state of Illinois.

4. That the treasurer pay the balance in the treasury to Mr. Covell for such services as he has rendered or may render as secretary, up to Jan. 1, 1888.

5. That our secretary be employed from Jan. 1, 1888, at the minimum rate of \$400 a year, to be increased to a maximum of \$750 a year, if the subscriptions and other resources of the Conference warrant.

6. That the Conference hopes that the twenty Unitarian churches and "Sunday Circles" of the state, namely, Alton, Bloomington, Buda, Buffalo Prairie, Chicago—its First Church, Unity Church, Third Church, and All Souls Church,—Geneseo, Geneva, Hinsdale, Mattoon, Moline, Monmouth, Princeton, Quincy, Sheffield, Shelbyville, Tremont, Warren, will contribute to our missionary treasury proportionately to their means,—if it be only the five dollars that will keep warm the sense of a working comradeship; and to this end will themselves communicate with our treasurer.

7. That the Directors of the Conference request the co-operation of the American Unitarian Association in the support of the state missionary work.

8. That J. Ll. Jones, of Chicago, Prof. S. A. Forbes, of Champaign, and our secretary, be appointed a committee to arrange for a series of lectures and sermons to be given during the winter at Champaign the seat of the Illinois State University; and that to this end they solicit the co-operation of the ministers of the state, and that of the American Unitarian Association.

9. That the thanks of the Conference be tendered to Unity church and the ladies of Hinsdale for their cordial welcome and generous hospitality. We congratulate them on the hopeful outlook, and wish them a rooted and a growing success.

The following persons were elected officers: President, Mayor Roche, of Chicago; Vice-President, James Van Inwagen, of Hinsdale; Secretary, Rev. Chester Covell, of Buda; Treasurer, Mrs. W. C. Dow, of Chicago (473 Orchard St.); Secretary of the Post Office Mission, Mrs. M. J. Miller, of Geneseo; Post Office Mission Committee, Mrs. M. J. Miller, Chester Covell, Mrs. C. J. Richardson, Mrs. E. E. Marean, Miss Belle Tiffany; Directors for three years, Chester Covell, Mrs. W. C. Dow, J. Ll. Jones; Director for two years, Mrs. C. B. Dupee.

G.

THE UNITY CLUB.

Clubs and the Bureau.

AN IMMEDIATE NEED.

There is a backwardness about joining the bureau which is working injury to the cause. The bureau costs something to keep it in running order, and the membership fee of five dollars is not much for each club; but fifty or a hundred clubs delaying, depletes the treasury, and some private pocket has had to meet the current expenses. Printing bills, traveling expenses, for speakers, and various other outgoes, can not be met long in this way. We know that the delay in joining the bureau, or in forwarding the fee, is not intentional, and many clubs have not started for the season. Some may ask what return they are to get for the money thus bestowed. But we won't be too eager to get all back in dollars; it is to come in a copy or two of each publication, to the club, in the privilege of purchasing plans of study wisely and gratuitously prepared by able men and women, and much more in the larger benefits of association, fellowship and membership in a movement which is to be a blessing to club and church and to the entire denomination. Send to Rev. E. R. Butler, Treasurer, 10 Warrenton street, Boston.

Robert Browning.

"The development of a soul; little else is worth study."

Methods. They only find Robert Browning who work deliberately. The third reading finds what the first misses. Let all try to make the poems their own before the evening, and bring their failures as frankly as their successes. The aim is to study, not to create literature, so let papers be short

and earnest, enriched by helps from any sources. Open each evening with quotations from the poems to be studied, given by each in turn, the entire exercise taking about ten or fifteen minutes. Come with questions from the home reading. Bring in outside contributions to the subject from other writers or sources of information.

Helps. Handbook to the Works of Robert Browning. By Mrs. Sutherland Orr.

Stories from Robert Browning. By Frederic May Holland.

Browning Society Papers. London.

Outline Studies of Robert Browning. By the Chicago Browning Society. Charles H. Kerr & Co., Chicago.

Prof. Corson's Introduction to Browning's Poetry.

Notes to "Select Poems of Robert Browning." By Prof. Rolfe and Miss Hersey.

See also essays on Browning in "Obiter Dicta," Stedman's "Victorian Poets," George W. Cooke's "Poets and Problems" and Prof. Dowden's "Studies in Literature."

Editions. Library Edition, complete, 6 volumes, \$10.00. Each volume separately, \$1.75. Houghton, Mifflin & Co., Boston.

Mr. Browning's own selections from his works. Red Line edition, two volumes in one, \$1.25. Thomas Y. Crowell & Co., New York.

I.

Art.

1. Quotations.

2. Paper. Fra Lippo Lippi.

3. Paper. Andrea del Sarto.

4. Reading. Pictor Ignotus.

Supplementary reading and helps for conversation.

a The Guardian Angel.

b With Francis Furini.

c With Genard de Laresse.

d Old Pictures in Florence.

II.

Music.

1. Quotations.

2. Paper. A Toccata of Galuppi's.

3. Paper. Abt. Vogler.

Supplementary Reading.

a Master Hugues of Saxe Gotha.

b With Charles Avison.

III.

Life.

1. Quotations.

2. Paper. Cleon.

3. Paper. Rabbi Ben Ezra.

4. Reading. Prospice.

Supplementary Reading.

a Apparent Failure.

b An Epistle.

IV.

Religion.

1. Quotations.

2. Paper. Caliban.

3. Paper. Saul.

4. Readings.

Supplementary Reading.

a Fears and Scruples.

b Epilogue to Dramatis Personæ.

c La Saisiaz.

d Ferishtah's Fancies.

THE STUDY TABLE.

American Literature and Other Papers. By Edwin Percy Whipple, with Introductory Note by John Greenleaf Whittier. Cloth, pp. 300. Boston: Ticknor & Co. Chicago: A. C. McClurg & Co.

Nothing needs be said of the nature and value of the critical works of E. P. Whipple. In the introduction to this vol-

ume by Whittier, the poet says: "With the possible exception of Lowell and Matthew Arnold, he was the ablest critical essayist of his time; and the place he has left will not be readily filled. Scarcely inferior to Macaulay in brilliance of diction and graphic portraiture, he was freer from prejudice and passion, and more loyal to the truth of fact and history. He was a thoroughly honest man. He wrote with conscience always at his elbow, and never sacrificed his real convictions for the sake of epigram and antithesis." The critical papers in this volume have the titles, "American Literature," "Daniel Webster as a Master of English Style," "Emerson and Carlyle," "Emerson as a Poet" and "Character and Genius of Thomas Starr King." The paper on American literature is in reality a little volume of itself, filling 138 pages. It is a rapid critical review of American literature from 1776 to 1876, the first century of our republic. Probably it is not possible to find in a like space so able and suggestive a guide to our literature as in this paper. There is always a great dignity to Whipple's critical writings, which no one can fail to feel. He seems always earnestly imbued with a sense of the elevation of his task, which must be performed with justice, "setting down naught in malice," and with a keener eye for merits than for faults. May it not be said fairly that whoever exposes a fault benefits craftsmen, but whoever discloses an excellence benefits the whole world?

THE HOME.

Three Friends.

A TRANSLATION FROM HERDER.

Trust no one as friend before you have proved him such. At the board of hospitality you will find more apparent friends than at the door of a prison.

A certain man had three friends, two of whom he loved dearly; the third, who was most disposed to wish him well, was regarded with indifference. Once, being summoned to court where he was severely but unjustly accused, he turned to his friends and said: "Who among you will bear witness for me? I have been harshly accused, and the king is wroth." The first excused himself immediately, saying that he could not go with him, having other engagements. The second accompanied him to the door of the court house; then, fearing the anger of the judge, turned and retraced his steps. The third, upon whom he had least counted, entered, and testified to the innocence of the accused so joyfully that the judge acquitted him with a fee.

A man has three friends upon earth. How do they conduct themselves in the hour of death, when God calls him to the final judgment? Money, his best friend, leaves him first and goes not with him. His relatives and friends accompany him to the door of the grave, retrace their steps, and return to their homes. The third friend, whom he most frequently slights in this life, is his charitable deeds. They alone accompany him to the judgment seat; they go before him, plead for him, and secure for him mercy and grace.

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NOTES FROM THE FIELD.

The Chicago Women's Unitarian Association met on Thursday, Oct. 27, at the Third church. A large number of ladies were in attendance. It was a missionary day in the association. A paper on the "Reasons why Unitarians have not heretofore been active in the cause of Foreign Missions" was read by Mrs. Effinger. Mrs. Marean followed with a deeply interesting paper on the Pundita Ramabai and the "high caste widows of India," after which a proposition to form a Ramabai circle to aid the Pundita in her work of establishing a school for these child widows was enthusiastically received, a large proportion of those present giving their names as members of the circle. The sum of \$45 was reported as received by the secretary of the circle, Mrs. E. E. Marean. The association adjourned to meet on the 17th of November at All Souls church, when a sermon on "The Gospel of Industry" will be preached by Rev. Florence Kollock, of Englewood.

Boston Notes.—Our Female Orphan Asylum held its annual exhibition on Tuesday. The exercises consisted in very good singing and school recitations and a pupils' dining-room tableau before a feast. The institution started in the year 1800, and, after one removal of its location, now finds itself on a valuable piece of real estate, with one large dwelling house, in the heart of the city. —Unity Clubs are joining the National Bureau. The Bureau is preparing manuals on American history, to be written by Edwin D. Mead; on church work, on art, on music, on Unity methods, and on good amusements, to be written by specialists. These manuals will be published in uniform 10-cent pamphlets, as fast as the club subscriptions paid into the Bureau treasury will permit.

—The "lecture talks" at Channing hall for Sunday-school teachers and others will begin on Thursday afternoon next. The teachers will be: Rev. A. P. Peabody, on "Methods of Teaching Bible Lore;" Mrs. K. G. Wells, with blackboard lessons; Rev. C. F. Dole, on "Early Bible Studies;" Rev. F. Tiffany, on "Ethics;" Miss Lucy Wheelock, on Primary Class Work;" Larkin Dunton, L.L.D., on "Principles of Teaching;" Rev. T. R. Slicer, on "Early Christian History." Each lecture talk will be preceded by a ten-minutes praise meeting.

Philadelphia.—The first of the union meetings was held on the evening of the 16th, and Clifford, Ames, May and Mangasarian spoke. The latter was this time the host. The next meeting, to occur in November, will convene in the First church. The attendance on the occasion just past was very large. Clifford, in the course of

his brief but noble address, expressed his regret that Weston, of the Ethical Society, had not been a sharer with others upon that platform in the fellowship there enjoyed. The subject in hand related to "Religion and Life."

—The address delivered by Mr. Shrigley, at the Universalist dedication at Hammonton, has been commended for its liberal spirit. Although himself a Universalist, as that term is theologically adopted, the speaker is a man of broad sympathies to whom his creed means something larger than is commonly granted to it.

—Great excitement has been aroused here over the municipal campaign, because of the fact that the Sunday question has been introduced as an element for consideration. The Personal Liberty Leagues have practically endorsed the Democratic nominees, although the Democratic candidates have, I believe, expressed no opinion upon the issues which the Personal Liberty people have brought forward.

—Unity Journal has met with instant recognition here among liberals. The Camden Post, though orthodox in its leanings, has given it a fair acknowledgment.

H. L. T.

Minnesota.—The first meeting of the Minnesota Unitarian Conference will be held in St. Paul and Minneapolis on the 16th and 17th of November. Public meeting on the evening of the 16th in St. Paul, and on the 17th in Minneapolis.

Beatrice, Neb.—Since Mary T. Leggett has taken charge of the work here, some two months ago a Sunday-school of some thirty members has been formed. Prof. Samuel Green, recently of Swarthmore college, leads a vital science class, using Simmons's "Unending Genesis" as a textbook. Wednesday evening there is a religious study class. Sunday evening large audiences gather at Odd Fellow's Hall. The new society hopes to be in its own church home early next year. Blessings on the brave band and its efficient leader.

Unity Journal—is the title of a neatly printed eight-page organ of Unity church, Camden, N. J. The first number contains a sermon by the pastor, Rev. N. A. Haskell, and many items of more than local interest.

Emeline Baths.—These baths, located at 63 West Madison street, and sustained chiefly by the philanthropic Charles S. Ruggles, of Manistee, gave during the first year 14,138 shower baths and 30,336 tub baths, at a cost to the bather of five cents for the shower bath and ten cents for the tub bath. To raise the patronage to the maximum of the possibilities of present plant, which is about 375,000 baths a year, would be to change a charity into a self-supporting institution.

Uniontown Kas.—We are crowded for room. Through the courtesy of the School Board we have the free use of an otherwise unoccupied room in the school building, which comfortably seats about 150.

Our Sunday-school numbers about forty and is increasing. Any school having books or other literature to spare will do much good by forwarding it to us.

We organized a post-office mission the 23d, with ten members.

I went to Ft. Scott the 23rd and held one service in the evening, and arranged to return again in November. I have very encouraging word from there since returning home.

Persons desiring to help in this work can send literature. I have more inquiries for sermons than I can supply.

J. W. CALDWELL.

FIRST ANNUAL INSTITUTE

OF THE

Western Unitarian S. S. Society.

It has been for a long time felt that the crowded week of our Western Anniversaries has given little chance for the adequate discussion of Sunday-school and Unity Club work among our western churches. The directors of the above society have concluded to make a beginning in a wiser way and to hold, this fall, the first of a series of annual in-

stitutes. The meetings are to be held with the Third church, where all visiting attendants will be cordially entertained. Below we give a tentative programme, printing only the names of those who have accepted. All the parts have been assigned, but the correspondence is not yet complete. The directors are confident that the programme will be carried out essentially as given below. A full and revised edition of the programme will be printed and circulated as soon as possible.

PROGRAMME.

Tuesday, Nov. 8.

8 P. M., J. Vila Blake in charge. Opening sermon, Rev. Reed Stuart, of Detroit, Mich.

Wednesday, November 9.

9 A. M., J. L. Jones in charge. S. S. Institute work. Questions and discussions.

2 P. M., in charge of C. H. Kerr, Chicago. Unity Club Session. 30 minutes Essay, "Unity Clubs, their methods; the Bureau, etc." Rev. A. J. Rich, of Fall River, Mass.

Four types of Unity Clubs. 15 minute outlines of study courses and methods.

a. Emerson. J. C. Learned, St. Louis, Mo.

b. Social Politics. J. Vila Blake, Chicago.

c. Art History. W. R. French, of the Chicago Art Institute.

d. Travels, etc.

8 P. M., Musical Evening, led by Prof. W. L. Tomlins. J. Vila Blake in charge.

Thursday, November 10.

9 A. M., in charge of Rabbi E. G. Hirsch, Chicago. Old Testament work.

a. "The mythical element and its use in Sunday-schools." F. W. N. Hugenholtz, of Grand Rapids, Mich.

b. "The ethical element." Dr. H. W. Thomas.

c. "The evolution of Religion in the Old Testament." J. C. Learned, of St. Louis, Mo.

2 P. M., in charge of Mrs. E. T. Leonard.

Primary Sunday-school work. Kindergarten methods, etc. Three Illustrative Lessons. Mrs. S. W. Conger, Chicago; Mrs. Emma A. Beebe, of Geneva, Ill.; Mrs. Alice Putnam, of the Chicago Kindergarten Training School.

8 P. M., in charge of David Utter. Unity Club Session. 30 min. essay, "The undeveloped sides of Unity Club work." A. J. Beavis, of Iowa City, Iowa.

Four types of Unity Club Study.

e. Philosophy. L. G. Wheeler, Chicago.

f. Browning. Mrs. Celia P. Woolley, Chicago.

g. Novels.

h. Studies in American Literature. Mrs. L. B. Mitchell, Chicago.

Friday, November 11.

9 A. M., in charge of ———.

a. S. S. ethical studies in stories for little ones. W. M. Salter, Chicago.

b. Conduct lessons for middle classes.

c. Citizen and neighbor studies for older classes. Andrew Crawford, Chicago.

The interest and attendance of Sunday-school and club workers in all our western churches are earnestly requested. Send names of those who are to attend as early as possible.

E. T. LEONARD,

Sec'y W. U. S. S. Society.

It is a pleasure to recommend a good article; one which we know will give satisfaction and good service. The "Garland Stoves and Ranges" are undoubtedly the best that can be produced while their truly artistic features win favorable comment wherever they are seen. We are sorry to say that they are closely imitated. Our readers should bear this in mind.

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CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, Nov. 6, services at 11 A. M.

UNITY CHURCH, corner Dearborn avenue and Walton Place. Thomas G. Milsted, minister. Sunday, Nov. 6, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, Nov. 6, services at 10:45 A. M.

ALL SOULS CHURCH, corner of Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, Nov. 6, services at 11 A. M. Subject, "Wait on the Lord." In the evening, Munkacsy's "Christ Before Pilate." Monday evening, Dickens section of the Unity Club. Bible Class, Friday, 7:30 P. M. Choral Club, 8:30 P. M. Confirmation Class, Saturday, 10:30 A. M.

UNITY CHURCH, HINSDALE, W. C. Gannett, minister. Sunday, Nov. 6, services at 10:45 A. M.

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BACK NUMBERS WANTED.—Those having UNITY of Oct. 8, to spare, will confer a favor by mailing to the editor, as by an oversight copies were not reserved for office files.

SITUATION WANTED.—By a lady stenographer and typewriter of three years' experience in amanuensis work and book-keeping. Reference, publishers of UNITY. Address M., UNITY office.

BOOKS RECEIVED.

Graded German Lessons. Being a Practical German Grammar. By William Eysenbach. Revised and largely rewritten, with notes to the exercises, reading lessons and vocabularies, by William C. Collar, A. M. Boston: Ginn & Co. Cloth, pp. 360.

A German Grammar for Schools and Colleges. Based on the Public School German Grammar of A. L. Meissner, M. A., Ph. D., D. Lit. By Edward S. Joynes, M. A. Boston: D. C. Heath & Co. Cloth, pp. 372.

Italian Grammar. By C. H. Grandgent, Tutor in Modern Languages in Harvard University. Boston: D. C. Heath & Co. Cloth, pp. 124.

Victorian Poets. Revised and extended, by a supplementary chapter, to the fiftieth year of the period under review. By Edmund Clarence Stedman. Boston and New York: Houghton, Mifflin & Co. Cloth, gilt top, pp. 521. \$2.25.

Early and Late Poems of Alice and Phoebe Cary. Boston and New York: Houghton, Mifflin & Co. Cloth, pp. 321. \$1.50.

Men, Places and Things. By William Mathews, LL.D. Chicago: S. C. Griggs & Co. Cloth, pp. 386. \$1.50. For sale by Charles H. Kerr & Co.

Men and Letters. Essays in Characterization and Criticism. By Horace E. Scudder. Boston and New York: Houghton, Mifflin & Co. Cloth, pp. 235. Price \$1.25.

Natural Law in the Business World. By Henry Wood. Boston: Lee & Shepard. Pamphlet, pp. 222. Price, 30 cents.

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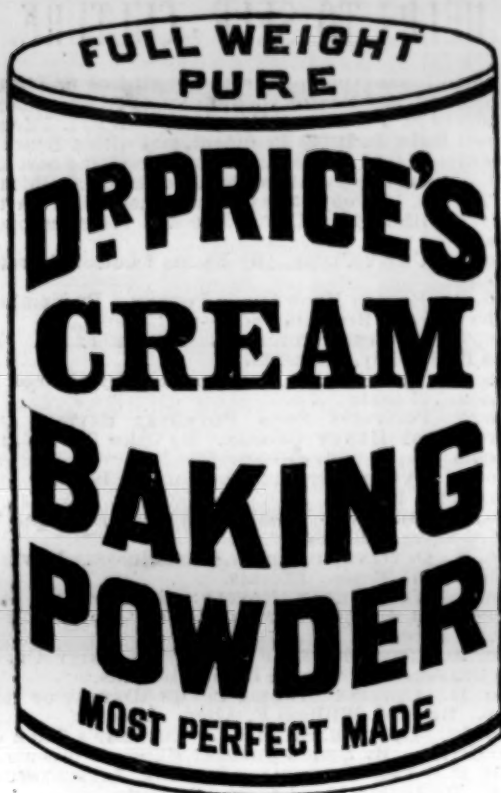
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We can cordially recommend her little volume to not only individual readers, but to members of the Browning clubs who are endeavoring to make a special study of the poet.—*Boston Transcript*.

In her concise and graceful sentences she simplifies, analyzes and makes clear the deep ethical lessons of the author.—*Inter Ocean*.

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